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LIFE & HAPPINESS

A. MARROT

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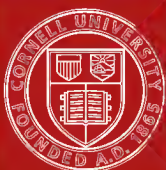
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LIFE
AND
HAPPINESS

BY
AUGUSTE MARROT

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DEDICATED
TO MY BELOVED MOTHER
WHO SOWED THE SEEDS OF ALL THE TRUTH
THAT IS TO BE FOUND
IN THESE PAGES

GLOUCESTER

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PREFACE

DEAR FRIEND AND READER

You will find nothing strikingly fresh in these pages, written moreover without any pretension whatever.

The author does not propose to wage war upon human passions, to raze to the ground the strongholds of vice, or to set up a system of philosophy. His wish is simply to talk to you about certain habits, certain principles, which have made him, aye, and many another, so strong and happy, that he will be delighted beyond measure to see you similarly blessed.

15 YORK VILLAS

BRIGHTON

THE BODY

IT is our physical nature which first calls attention to its claims, and which plays little short of the despot with the majority.

The *body* which some set up as god, and others spurn and mortify, exercises an enormous influence over heart and intellect. If it feels pain, what follows? The temper becomes soured, the mind irritated, the heart contracted, and the smallest inconveniences of life appear intolerable. All is uncertain, therefore, if we allow our health to escape from our control.

Happily that control is an absolute one. For its exercise, one only needs a little resolution, a certain amount of reflexion,

and a few reasonable ideas on the care which the body asks for.

It is not possible for us to ameliorate our physical nature. It has its precise limits of strength, size, length of existence, which it can never overstep: the march of civilisation cannot add one iota to it; but every man born of comparatively healthy parents can with certainty attain those furthest limits by an intelligent obedience to nature's orders, as far at least as the few parts of our organism are concerned, which claim our direct intervention. Over the others we have no immediate control. It is, as it were, without our help that the eye sees, the ear hears, the blood circulates. Breathing, digestion, and secretions take place by themselves.

All our physical organisms are, however, more or less affected by the state of our mind. It lies within our power either wilfully or unconsciously to hinder them, give them too much to do, or turn them aside from the object for which

they were created : but improve them we cannot.

They would all perfectly fulfil their various functions, did we not by wantonness or ignorance prevent them from doing so. To mitigate, therefore, the consequences of our folly, they redouble their energies, and that feverish activity, indispensable as it is, must always be accompanied by a certain amount of friction, discomfort, or suffering.

We ought to listen to that first warning note which nature gives, and calmly and collectedly seek out the cause of the evil, that we may rid ourselves of it.

We prefer to swallow some specific to calm our fears and lull our pains, and after having given some false alleviation to the irritated organ, to relapse as soon as possible into our bad habits.

That fictitious alleviation is one of the most harmful things in existence.

Far from going in quest of it, we ought to dread it above all things, and, except in the case of absolute necessity,

never make use of those palliatives which medical science, at the expense of so much ingenuity, invents. The temporary relief which they give blinds us to the dangers we incur. We talk of unexpected illnesses, of sudden deaths, as if we had not had warning after warning before the final catastrophe came upon us.

Instead of turning a deaf ear to the cries of our maltreated organs, let us search with all diligence for such intelligent precautions, as will render health and all its attendant joys secure to us.

Here is a summary of those precautions, so simple that a child may understand them. Let us—

1. *Supply our lungs with fresh air night and day, and in all weathers;*
2. *Breathe through the nose;*
3. *Make our homes as light as possible;*
4. *Pay careful attention to the quantity and the quality of the nourishment we take;*
5. *Accept the guidance of our appetite, which we ought never to excite or force;*

6. *Swallow food only which has been thoroughly masticated, and sufficiently steeped in saliva ;*
7. *Take nothing between our meals ;*
8. *Keep our skin in a state of perfect cleanliness ;*
9. *Put no undue pressure upon any part of our body, so as not to interfere with the circulation of the blood ;*
10. *Give our limbs, in the open air as far as is possible, the daily exercise and work which are indispensable to them ;*
11. *See that they have their necessary rest ;*
12. *Let our clothing be light, but yet sufficient to preserve the normal heat of the body.*
13. *Impose upon an organ no task save that which is incumbent upon it ;*
14. *Give careful heed to the warnings which nature gives through the voice of pain, however faint they may be ;*
15. *Seek out the cause of that pain, in order to get rid of it.*

Whosoever puts these rules into practice can most assuredly say as he goes to sleep: "*To-morrow I shall wake up in good health: the fabric of my life will have lost but one day's wear and tear.*"

To apply these rules, one need not be possessed of wealth, knowledge, or high social standing. Furthermore, Nature, for ever on the watch, continually repairs the imperfections of our régime. It is for us not to willingly increase her task of reparation.

Provided we treat our organs as friends, they will always faithfully and readily accomplish their daily task.

We all, more or less, prefer to make them our slaves, and are always ready to wonder if we feel them complain, revolt, grow weak, and at last prematurely succumb under our ill-treatment.

Are we to lay it to the charge of our lungs if they fail to thoroughly purify our blood in an atmosphere loaded with carbonic acid, with miasma, and with microbes?

How many people there are, however, who shut themselves up in their houses, making the care of their health an excuse : *" I should catch cold, if I didn't seal up, hermetically, doors and windows all through the night and day.*

An exaggerated fear of the dampness of the night air renders them blind to the dangers, only too real, of the poisoning to which they condemn themselves, and which, actually, opens the door to colds, bronchitis, pneumonia, and all the various diseases of the respiratory organs. The night air, fog, dampness, rapid changes of weather, never give birth to these ailments provided there does not exist a predisposition to them in a morbid condition of the organs.

To avoid them, it is all but sufficient to live in rooms well ventilated by a window always kept open night and day, summer and winter alike—a precaution inexpensive enough, and well within the reach of all. Unfortunately the unreflecting many only count things that are rare

and costly as of any value. It is in the lowest class of our poorer neighbours that the deepest horror of pure air and fresh water is to be met with.

As for *food*, we should only have to comply with nature's mandates, if from our infancy we had not been forced to contract deplorable habits — habits kept up with zest later in life, under the influence of gluttony, and still more of a preconceived notion that they are really essential to the preservation of health.

The number and the hours of meals are arbitrarily fixed by the habits and prejudices of our own class, and are made entirely subject to fashion, pleasure, and our special occupations. At the sound of the gong, hungry or not, by force of habit, and from a sense of duty, we have to swallow a certain quantity of food.

As for knowing how that food is going to be digested, that is a matter of very little moment, provided the work of that digestion, necessarily imperfect, does not make itself too strongly felt.

Does a stray fancy now and then strike us to obey our weakened stomachs? Listen to the chorus of kindly protestations with which the air resounds: "*Come now,*" exclaim relations, friends, and outsiders alike, "*You'll be ill; make a special effort. Begin to eat, the appetite will look after itself.*"

Too often, alas, the appetite seems to come back; our stomachs to a certain degree obey the promptings of our will, and habit confers on them a false elasticity; if the load is not excessive, with the aid of an aperient we succeed, for a certain time at least, in hoodwinking ourselves as to the consequences of our prejudices or our indiscretions. After that, ailments become more and more frequent, shock succeeds shock, the activity of the overtaxed organs wanes, and at the least unfavourable circumstance arising there breaks out suddenly (for everything is sudden to him who has not thought of it) some indisposition, some more or less serious illness.

Like a flash we attribute it to some slight accident, real or fancied, contemporaneous with its outbreak: then we duly proceed to label it.*

A little reassured by these two consoling thoughts at which we arrive, according to our state of mind, with or without the help of a doctor, whose presence allays our fears, we would fain resume our mistaken habits, but the misused organ cries out loudly in protest, and appears to have lost its passive obedience.

Fear and necessity force prudence upon us. At last the harmony of the various functions is restored. All are rejoiced without troubling their heads about that mortgage raised upon our vitality, which must be paid off one day with more or less exorbitant interest, according to the quantity and the stringency of the

* What luck to be able to attribute our condition to some prevailing epidemic! What consolation we derive from that community of ills, and how gladly we avail ourselves of it, to avoid the trouble of looking for the real cause of the attack! The epidemic exists, true! but where is it to be found? In the bodies prepared to welcome it.

remedies employed, and the extent of our mistakes and vicious habits. To the latter we will not own, but our errors of régime we formulate into dogmas, and we endeavour to teach the young to follow them to the very letter.

Happy are the parents who see their growing children consuming vast quantities of food !

“Provided the food is wholesome, bread for example, meat, and vegetables, they can't eat too much,” they seriously assure us.

“One piece more, just one tiny piece to please me,” says the mother in her sweetest voice.

“Just finish what you have got on your plate, or you shan't have any dessert,” growls out as in duty bound the father.

Instinctively the child resists:—*“But I'm no longer hungry.” “Never mind that, my child: it will do you good, and make a man of you.”*

Affection, conceit, and gluttony at last win the day, and the poor parents rejoice that their point has been gained.

What shall we say, moreover, of the sweets or the cakes, whereby the youngsters are bribed at any hour of the day, to keep quiet or do something which is disagreeable to them?

Friends, grandparents especially, see in them a sure means of buying the affections of those poor little innocents.

That is the way, then, by which are contracted almost inevitably those pernicious habits which, becoming second nature, help us in after years to deceive ourselves in good faith as to the quantity of nourishment our bodies require to make them really strong and vigorous.*

* It varies, according to conditions of age, work, state of the health; but it is really much less than one would generally suppose it to be, especially in illness. Let me give you the following example. An attack of debility all but sent the author of this little work to his grave. He had spent, at the bedside of a daughter whom he idolized, seven agonizing weeks, night and day, save for those long weary hours of daily occupation which he had not the right to interrupt.

During the four succeeding months his food consisted on an average of three and a half ounces in the morning, and a like quantity in the evening, and water was all he took to drink. That small quantity of nourishment sufficed at that time to sustain him, build up his strength, and render him less emaciated. He did not discontinue for one single day his daily work, lasting as it did from 8 o'clock in the morning until 5 o'clock in the evening. He would sleep profoundly from 9 until 6, and his weight increased during that period of time about 11 lbs.

It is, however, quite easy to determine that precise quantity, provided we consult the stomach with a firm resolve to obey its orders, and when there is any doubt, to abstain.*

There is nothing risked by waiting: *real hunger*, in spite of the general opinion, does not pass away so easily; it only increases and calls attention more and more loudly to its claims as the time passes, and very shortly there is no longer any room for hesitation. Under the influence of rest and an intelligent treatment, the digestive organs soon tend to pick up their strength again, even after long years

* People who suffer from weakness and pain, ought to use, for a certain time, scales to weigh the quantity of food they take at each meal. That wise precaution would allow them to keep a check on the indications, often vague, and sometimes deceptive, given to them by their disordered stomachs.

“What!” says the world, “weigh the nourishment we take: what a comical idea!”

Fifty years ago they didn't use scales in cooking, but dishes were often spoilt, without reckoning the fact that it took a very long apprenticeship to make a passable cook. That system of weighing, besides, will be discontinued when strength and health return. When wealthy folk plan out a journey, they have no need to calculate the cost to within two or three shillings.

of abuse, and to lose that insidious tolerance so fatal to health.*

We cannot any longer, therefore, voluntarily or involuntarily, overstep the limits without experiencing sufferings more acute, but at the same time less serious, than those indefinite pains which we formerly bore as if inevitable. Stronger already, we will bear them without terror, promising ourselves the while to be less imprudent in the future. And could there be a better material and moral safeguard

* When after several experiments we have been able to determine the amount of nourishment we need, a false terror takes possession of us. The amount of nourishment which we find to be right for us, in comparison to that of others, and to that which we took formerly, leads us to fear that our stomach has been unduly lazy, especially when we hear in every sharp and flat that such a régime will in the end sap our strength and destroy our health. Let us take comfort! The stomach is the best judge in such a case, and our state of vigor and well-being will soon be an irrefutable proof of the same.

We shall always bear in mind the case of a poor invalid who, after several months of forced inactivity, made a quick recovery without the aid of any specific remedies. During his convalescence he was never tired of repeating to us—"I feel stronger! I can walk! I live! but everyone assures me that such a régime will kill me, and that I have become considerably thinner,—and it is quite certain that I am not very fat." A short while after that he used to laugh heartily at his groundless fears and the fallacious prophecies of his friends and neighbours. Less fat, and more strength, and the joy of feeling that he lived, appeared to him a wonderful change for the better.

than that which an extreme sensitiveness of conscience and of stomach offers ?

Let fools, if they like, hurl their anathemas at that salutary suffering. Yea ! and let certain morose spirits regret it in the name of the dignity of manhood. Seeing that physical pain occurs only as a result of some error on our part, or when we are in presence of some peril which threatens our life, to us it appears to be more reasonable to profit by it than to sit and impotently wring our hands. Tell me, does an engineer in possession of his wits blame the safety valve for hissing louder and louder as the danger of an explosion increases ?

Two or three meals a day, with an interval of at least *five hours* between them, are quite sufficient to recruit the strength of an adult.

These meals ought to be as like in quantity as possible, and separated from one another by a uniform space of time, since the wants of our body are regular and constant.

Simple diet is the best too: to that fact we have abundant testimony in the extraordinary labours accomplished by the Roman legions, whose daily food consisted of black bread, oil, milk, and fruit.

Is this tantamount to saying that, in order to enjoy good health, it is indispensable to cut off carefully prepared, delicate, and appetizing dishes? Surely not! provided only we do not allow ourselves to be tempted, and do not exceed the quantity of our daily requirements.

Fresh water is the drink "par excellence." When one is really thirsty, it gives to a palate in good condition a real pleasure, equal at least to that which a famous vintage yields to the man accustomed to liquors more or less alcoholic.*

* Putting aside the hygienic side of the question, let us concern ourselves only with the acuteness and pleasantness of taste which water as a beverage gives. Water appears insipid to the wine drinker, and wine in turn tasteless to the lover of pure alcohol and absinthe, whose sense of taste is so vitiated, that it requires a draught of fire to kindle it into life. Is it the sweeter, the deeper, the more enjoyable for that? In any case is it not a crime to force children to cultivate the habit of taking wine, coffee, and liqueurs, which inspire them with an instinctive repugnance?

Sleep—"that sweet restorer of abused nature," practically refuses to put itself under our sway. It lies in our power to thwart it, drive it away for a season, but bring it back we cannot when it flies from us, except by means of drugs the use of which must always be attended with great danger. Nature herself is the best guide as to the time we should devote to sleep, according to age, expenditure of strength, and the daily fatigue.

Sleep should be deep and restorative. If it be light, broken, or intermingled with dreams; if on waking up one does not feel refreshed, brisk, and cheerful, that is a certain sign of a condition out of the normal, of a deranged state of health.

No one thinks of disputing, in theory at least, the vital importance of *exercise*. To quote the famous Tissot, "*Exercise can often take the place of remedies, but all the remedies in the world cannot take the place of exercise.*"

If the muscles are to maintain their strength, the joints their elasticity, let

them be regularly brought into play. Rest carried to an extreme is much more fatal to them than is even an excess of work. Without daily exercise a child's muscles do not attain their complete development. With a full-grown man they lose their suppleness prematurely, and the movements of the body can no longer take place without discomfort and pain.

To obviate that disadvantage, the usual method is to give more rest to the limbs, and more work to the stomach : while on the contrary one ought to take less food and more exercise.

The skin should be kept in a state of perfect cleanliness, so that the millions of imperceptible tiny holes with which it is perforated may throw off without ceasing those particles of our organism which are constantly being renewed. Once hinder that insensible perspiration, and you have discomfort, suffering, illness. Stop it once and for all, and you must die.

Now, seeing that our clothes interfere in a measure with the action of the skin,

therefore the accumulated secretions, with their rather oily character, offer resistance to the use of pure water, and more or less close up the pores, especially of people of a sedentary or idle life.

To say nothing of the ordinary bath taken regularly morning or evening, one should *soap* one's-self from head to foot, remove the soap and the impurities dissolved by it with plenty of water: then one should dry the body and rub it vigorously with a rough towel, with no fear of irritating the skin. After the rubbing, it is absolutely indispensable to exercise by means of different movements neck, loins, chest, legs, arms, and all the joints. These daily exercises keep the limbs strong and vigorous, while they combat victoriously that excessive stiffness which is held to be, and wrongly, the fatal attribute of advancing years.

As for our *clothes*, they should be light and pervious, warm enough to keep one warm, loose enough to put

no pressure upon any part of the circulation.*

The mere thought of those narrow boots is enough to make one shudder—of those gloves too, smaller than the hands, those belts and stays, genuine instruments of torture, which so many people wear under the foolish pretext of beautifying nature. That custom of extravagant compression is the height of folly, seeing that in order to become purified each globule of our blood ought to go through the lungs, and come in contact with the air every twenty-three seconds, so the doctors say. To stop their progress, then, in the veins, and in the arteries in such a manner, must of necessity entail weakness and illness.

From the preceding pages it would be erroneous to conclude that the existence of a savage is our ideal. Man is a being capable of reaching comparative perfection; the savage is still at a rudimentary

* While therefore one should endeavour to dress as correctly and neatly as possible, let it never be forgotten that clothes were made for the body, and not the body for clothes.

stage. In spite of all our errors we are much more advanced than he, but the blessings of civilization are still misunderstood, and misapplied even in those countries which are most highly favoured in opportunities of really profiting by them. People for the most part should learn in the first place to give a free rein to all their lawful needs, and to allot to each part of the body, as a matter of course and not by chance, those conditions which suit it. In that way alone, be assured, will man reap the full benefit of experiments, discoveries, and the progress made by past generations. That heritage of bygone years to which we all alike have equal right, seems to grow, and actually does grow, the more it is parcelled out.

It enriches particularly the man who accepts it with his eyes open, so as to retain only that which serves to satisfy his desire for progress, to increase his knowledge, to augment his welfare, to preserve his health and strength, and to

strengthen his conception of his duty towards his Creator, his fellows, and himself.

Far from imitating those sages, so called, who used to strip their lives of all that was agreeable and pleasant, in order to avoid misfortune, or those fanatics, sincere but blind, according to whom the flesh had to be tamed and mortified by maceration and acts of penance, let us make full use of every advantage within our reach.

In a right understanding of our true interests, the preservation of our being, the rights and liberties of our fellows, there we have summarized the only limits we must not overstep.

Why disdain the refinements of existence, when we can legitimately procure them? He who can live on a piece of black bread to which appetite gives a relish, naturally has the right to choose any other dish of a like quantity more pleasing to his taste. He would make an excellent meal by the roadside, did

necessity compel : he would seat himself with still greater pleasure at a well appointed table, the appearance of which would gratify his sense of the beautiful.

Such a man will yield to none in appreciation of every pleasure, of every good thing this world contains, but he will value them only at their true worth. Let some circumstance independent of his own will arise to deprive him of these more agreeable conditions of life, he will watch them vanish without overmuch distressing himself. Has he not still remaining to him, together with all the enjoyments which flow therefrom, good health—" *the foremost blessing, and foundation stone of all the others ?* "

THE MIND

THE *intellect* is the guide, the counsellor of man. Without it the road to progress would be barred, and matter would reign supreme. Man would feel only physical enjoyments, coarse and precarious, which, after the manner of the sword of Damocles, fear would come and spoil, and which therefore cannot be called true pleasures.

The sum of contentment and of life in the true sense is to be found among individuals, under equal conditions, in direct ratio to the breadth and vigour of the mind.

The training and the development of all our intellectual faculties are therefore

of sovereign importance every moment we live.

Most intimately connected with our body, and holding communication with the outside world only by the medium of our material organs, our intellectual faculties have, from that very fact, limits set to their capacities. From another point of view, if we regard them in themselves, their development and their range are all but unlimited : we profit and we shall continue to profit always increasingly by our own experiences, and by the discoveries of bygone times ; and every man possesses this enormous advantage over his predecessors, that he can climb with comparative ease the first steps of knowledge which it took long centuries of untiring effort to carve out of the base of that pyramid which humanity is bound to scale, the summit of which is lost in infinite space.

Now nature has here, as always, affixed to that development of the mind a certain *want* and certain *pleasures*.

Those *pleasures* are not peculiar to any special moment, or age, or conditions. External circumstances exert only a very limited influence upon them. Our surroundings, our friends, can enhance them somewhat: in the essence they depend upon ourselves. The stronger our minds become, the more do our enjoyments increase, the more do we become sensible of the delights they give us.

That *want*, a kind of permanent hunger of the mind, we must satisfy, under penalty of seeing our intellect stunted. Every moment is favourable for its satisfaction, provided the body is placed in its normal condition.

We ought naturally to keep strict watch over the purity of the food supplied to our minds, to take it in due order and with method, to avoid a surfeit, to carefully digest our ideas, since we have an intellectual digestion just as we have a physical one, an indigestion and poisoning of the mind as we have indigestion and poisoning of the body.

Regular and normal exercise increases to a remarkable degree the powers of assimilation and the capacities of our intellect, to which we may aptly apply the expression, "*the more we eat, so much the more does our appetite increase.*"

The things we learn accumulate, like a giant snowball, and the range of our understanding increases as we advance in life. Then there need be no dread of an excess of intellectual labour. The world wrongly attributes to that cause endless discomfort and suffering, in reality engendered by the bad conditions of mind and of body under which the work took place.

The mind's great foe is the want of exercise, that brutalizing inertia which accounts for, in part at least, those differences in intellect between one individual and another, to outward appearance so enormous, in reality less profound than one would suppose. Intelligent care would diminish those differences appreciably, and the intel-

lectual level would rise in the same proportion. No intellect, besides (except that of an absolute idiot), is too feeble to understand, learn, and apply the principles* which alone are indispensable to the maintenance of health, life and happiness.

The rare enjoyments of intellectual culture, arts,† letters and science, which are the birthright of quite a small minority, are luckily not indispensable to happiness: if all the world cannot go to Italy to study art, every man can live happily in his humble cot.

Happy, yes, the most simple of peasants can be that—if he obeys the laws on which depend, for him as for all, peace, strength, and health. His life appears boorish in the eyes of the world.

* Science is a truth only on condition that it be understood by the simple, that it be universal, representative, and able to enclose, so to speak, all humanity in its sheltering arms.—
BELLAIGUE.

† Art is for our imagination the best discipline of all, for while it moulds it and renders it more plastic, it enlarges its groundwork, and teaches it to multiply its enjoyments.—
V. CHERBULIEZ.

What matters that? He contents himself with it. He reaps full enjoyment therefrom, because there is *harmony* between his wants, his aspirations, and the state of life to which he has been called. His nature does not differ at bottom from that of more cultivated men.* All he lacks is a certain polish, certain external refinements, certain acquirements gained by study—very considerable advantages, but not to be compared with the real benefits, *bodily vigour, clearness of intellect, and peace of mind*, which he can with certainty count on enjoying.

Hence he cheerfully accomplishes his daily work: with more content even than the Artist, the Thinker, the Savant, if they, in spite of their splendid talents, cannot live the life of to-day without terror of what to-morrow will bring.

* Nature has implanted in the heart of every living being the rudiments of every sensation. They are hatched, grow or wither according as they are cultivated or neglected: but in spite of everything, they possess a vitality so great, that even when neglected they still exist.—BERKELEY,

Is not that man alone really strong who knows himself and feels himself master of his destiny? Let his starting point be what it may, supported by that assurance, and by the imperious craving for knowledge that is born of that assurance, he will endeavour to climb higher and still higher.

His mind will broaden, his acquirements will increase; thousands of external pleasures will enlarge his original treasure; the more so as he has the less dread of failure, of sickness, and of the terrible uncertainties of the morrow; moreover his experience of increased happiness will radiate upon all who surround him. This happy condition might easily be reached, were it not for the perversions wrought in our nature since our birth.

Is it not then our first duty to give to the young a course of instruction, and an education both natural and reasonable? If we do that, they will not have to suffer from the effects of time wasted,

or from painful struggles to break with pernicious habits, or from the fatal consequences which those habits so surely entail.

Let us always use, in addressing children, the language of truth and reason.

Let us teach them their duties and their rights.

Let us encourage the desire to learn which they all possess.

Let us beware of those elaborate and unnatural systems, which make study both wearisome and disheartening.

Instruction proper consists first in developing every natural gift, secondly in implanting a taste for good methods and sound principles, lastly, as a natural consequence, in stamping upon the minds of the young, acquirements both positive and useful.

Provided you proceed with due tact, and use only the simplest and easiest methods — then, parents and teachers, your task becomes a very light one.

Instead of bullying your children and

your pupils, enlighten their minds by lucid and exact explanations.

Never require of them lengthy nomenclatures of words without ideas.

Teach them to read well, that is to say, do not let them rest content with sounds which convey no meaning.

Give your lessons and advice in a lively and attractive manner.

Let your words and your behaviour be a proof to the young people of how much interest to you are their efforts, and your duties.

Let them feel that counsel, admonition, encouragement, advice, are all for their advantage, and devoid of any selfish feeling on your part; that you are always full of sympathy for their progress, their weaknesses, their discomfitures and their triumphs, and you will no longer meet with obstinacy, or rebellion, or idleness.

When some wrong direction given, either in the life at home or elsewhere, shall have generated those faults, then

the discriminating patience, the firm kindness of the master will easily eradicate them, whereas with a hasty and bad tempered teacher, they would only become accentuated.

Respect the liberty of those whom it is your mission to guide; of that liberty curtail the smallest amount possible—the legal price of the advantages of instruction.

Do not water down their individuality.

Show that you have complete confidence in them. Without plain proof, never attribute bad motives to their actions.

Avoid a morose or threatening tone of voice.

See that encouragement and reward take the place of punishment, and take care to show how very sorry you are to use severity when the child has wronged others or has impugned their liberty (the only instance in which punishment has its justification.)

When there is occasion to blame, let it be in a tone of gentle reproach, and

never in the presence of others, except in a case of absolute necessity.

Never laugh at the artless questions of the young.

Satisfy, as far as is possible, their curiosity, even if it sometimes takes a strange form.

If you cannot answer, frankly confess ignorance; but use the occasion to show your pupils how a thing may be found out.

Defer until later the solution of any problem beyond the range of their understanding.

Avoid setting an exercise or piece of work for which they are not strong enough.

Seek to understand the nature of those obstacles which trip up the children's yet faltering and uncertain steps.

Lend them both help and encouragement when a difficulty has to be met, but in just measure, so as to let them enjoy the pleasure of the effort and the triumph.

Make a careful study of their inclinations, their tastes, their characters, in such a way as to guide and not check them.

There you have all that is needed to win their confidence and affection, to bring out their keenness, to build up their minds—the supreme aim of all instruction—a task easy enough if you, parents, throw your hearts into that noble work, and if you, masters, consider it in the light of a true religious duty.

Remember that the child in his quest for knowledge is ever steering into unknown seas: let him find in you a trusty pilot, and he will soon grow into the habit of making use of his own resources and his own energies, and will place proper confidence in his own powers.

March step by step with your young companion: five minutes of excessive pace tire more than whole hours of steady going.

Should the path be level and easy, let him go first and advance as he likes, but

if, on the contrary, the way should become steep and stony, keep at his side to hold him up at need.

See that he does not get unduly tired, and in time advise him to rest, and then you will start again together with renewed ardour.

Having at his disposal the benefits of your experience, the child will soon see how to attain the best results with a minimum of effort. He will learn to control and exercise all his faculties, every one of which is essential to the harmony of the intellectual life.

He will get accustomed by a kind of new instinct to be exacting with himself, and to do well whatever his hand finds to do.

Spurred by the ever growing craving for learning he will no longer experience the slightest difficulty in perceiving, in closely observing, and in satisfying himself as to the why and the wherefore of things.

Now the note of interrogation may be called the very key of knowledge.

The child's inborn curiosity, controlled by reason, will prevent the blind acceptance of prejudices and errors—that false coinage which human opinion is ever palming upon the world.

“Utopian!” the world will cry, and not without good ground, since instruction and study are so commonly regarded as a mere means of self-advancement and social success, rather than of the natural and complete development of the intellect.

THE SOUL

THERE dwells in us a "*something*," a *soul* and a *conscience*, mysterious harbourer of the idea of immortality and of the infinite, august judge of our actions, unerring umpire of good and evil, perfectly distinct from body and mind.

In it good feelings and bad instincts jostle one another. Whereas man should let the former be his guide, he follows more often the lead of the latter. On that point all are agreed.

Are we on that account driven to the conclusion that evil is stronger than good? In theory there is nothing which makes for the supremacy of either the one or

the other. But from a practical standpoint, on the contrary, the progress of mankind, slow, but unquestionable, proves the relative weakness of evil. But for that fact, inasmuch as the evil hitherto have outnumbered the good, human kind would have lost ground instead of having advanced along the path of civilization. In this we find assurance that the true, the beautiful, and the good will pursue their march for ever, carrying happiness in their train, just as surely as the false, the ugly and the evil will constantly recede, with their retinue of human ills.

But as we have already seen in speaking of the body and the mind, so we may see in regard to man's real moral interests, that he is blinded by want of reflection, by ignorance, and by false maxims.*

With a certain sincerity he denies the existence of true happiness in this life :

* Ignorance and error are always bought at a price : nations and individuals alike court defeats and discomfitures in proportion to the number of false ideas they hold.—A. FOUILLÉE.

he pursues only the low gratifications of his senses and his vanity, and these consequently are, in his eyes, all-important.

Such a mistaken estimate of life must inevitably produce an unwholesome selfishness, a general distrust of others, a mad covetousness, a criminal jealousy between man and man, between family and family, between class and class, between nation and nation, a wild revolt against God Himself.

In reality, the most depraved does not commit evil for evil's sake.

Enslaved by his wants, which have got beyond control and have become passions, every means of satisfying them is lawful for him. He forgets to blush for his shameful habits: his sole thought is of the pleasures of the moment which they yield. Prove to him that he is playing the part of a dupe, and in the end he will reform.*

* Not so very long ago, there were country folk to be found who would not part with a crown piece in exchange for a £5 note. In our days the very children would laugh at such a refusal, now that there have been thoroughly instilled into them the practical advantages of the exchange.

That proof a few days of a rational mode of existence would afford, together with such a marked increase of vital strength, intellectual clearness, and moral energy, that there would no longer remain any room for doubt as to their mistakes in the past. They would for a long time yet be liable to relapse, but their eyes would have been opened, and that is the all-important point.

Moreover, their relapses will not have such disastrous results as might be supposed, for even those people who for a long while have realised the intense importance of life, of life in the highest acceptation of the word, are not sheltered from temptations, failings and momentary errors.

But as soon as they feel their vitality ebbing, their mind clouding, their heart contracting, their goodwill towards their fellow men sensibly growing less, at once they resume their lost self-control.

Ashamed of a moment of weakness, they search for the cause of that morbid

condition, and set themselves to suppress that cause, firstly for their own sake, and then for that of others.

To *live a truth* is the only way of really profiting by that truth, and of extending its influence.

Instead then of employing these general maxims, these vague pieces of advice, repeated dogmatically, without conviction, and hardly ever improving anyone, let us show ourselves full of kindness towards the errors and shortcomings of others, and of severity towards our own, and let our life in its entirety give ample proof that gaiety, joy and pleasure always go hand in hand with morality and virtue.

That language of example has a convincing eloquence, especially with youth, so eminently imitative. For the young, education and teaching may and should keep step together : subject to the same rules, they demand the same care, the same precautions.

Let us accustom children to act rightly, not by constraint, but of their own free

will, from a sense of duty and of pleasure, and then those two terms will be to them, what they are in reality, perfectly synonymous.

In order to fight against the evil influences to which they will be more or less exposed, let us tactfully avail ourselves of all favourable external circumstances; pleasures, griefs, successes, rebuffs, special tastes, affections.

Let us prepare them with due deliberation for their social life, by showing them that life in its true colours.

Let us make them cognizant, at a fitting time, of the temptations, the frauds, the vices, the traps which await them, that they may be impervious to that more or less impure atmosphere which they will be condemned to breathe if they are to enjoy the advantages of civilized society.

They must be taught in good time to avoid the snares of the wicked, not to let themselves be duped by impostors, to maintain their rights with unwavering moderation and firmness, and at the

same time they must be shown that the desire to return evil for evil springs from cruelty or weakness ; that the man who is both just and strong can prevent others from doing him injury, without the idea of vengeance or aggression entering his heart.

The more we take care not to substitute our will for theirs, so much the more will children assimilate these lessons.

Demand of them passive obedience, and you are then laying up in store for them an unhappy existence. Either their will-power will be crushed, and they will fall a prey to the cunning people that walk this earth, or you will very soon see them chafe under the bit which you so cruelly make them feel, break away from your influence, and rush blindly headlong into the perils and false pleasures of society, with an ardour all the more impetuous, in that it has been held so long in check.

Have you ever heard of a competent architect counting upon the scaffolding,

which he knows must disappear, to strengthen the building?

In broad foundations, perpendicular walls, harmony of the different parts securely joined together, and lending one another mutual support, are to be found the only means of securing sufficient solidity to cope with the changeful seasons and the attacks of time. So for success in the matter of education, we must work with the future in view, and place complete confidence in the strength of true principles: they will of a certainty bear fruit in their season, provided they have been planted with all care in the minds of the young.

Never let us have recourse to prevarications or to lies which the world is pleased to call prudent.*

* One of the gentlest and most intelligent mothers it has been my good fortune to meet, related to me the manner in which she was cured of that habit which she indulged, for the welfare of her child be it understood.

"One day," said she, "at breakfast my son, then very young, had eaten a quantity of strawberries. Fearing that more would do him harm, I gave orders in an undertone that they should be taken away. When the child again asked me for them, I replied that there were no more, and sent him away to play.

To lie, means committing a wrong action and compromising our influence with the simple-hearted: it means, in short, pushing them by force of our example over a precipice.

It is better, a thousand times better, to know the pages of the mind are white, than to soil them by a falsehood.

With parents who do their duty, all can and should be perfectly open. He whose conduct is irreproachable has nothing to hide. With but rare exceptions, it is a good plan to speak freely in the family circle—an excellent method of developing the minds of the young, of putting them in touch with the secrets of life, and of teaching them to surmount the difficulties to be encountered.

Let us not hinder the children from playing, leaping and running about the

‘Madam,’ remarked the nurse, ‘has one even the right not to speak the truth to a child?’ ‘No, surely not,’ was my reply, ‘and I am thankful to you for having had the courage to speak to me so.’” Now which of the two was more deserving of our admiration, the servant who was not afraid to give her opinion openly, or the mistress who had the good sense to accept that opinion with an expression of thanks?

house with perfect liberty, provided they respect the rights and liberties of others.

As a result of these simple precautions, the eyes of the parent will be gladdened by the sight of smiling faces expressive of strength of body, vigour of mind, and purity of heart. In after years, to them will be vouchsafed the happiness of seeing their children behave in the world in a kindly and resolute manner, and by so doing win the esteem and respect of all.

What a painful contrast, on the other hand, do we meet with in those families in which neither peace nor union abide, where the father and the mother allow a timorous selfishness to guide them, careless of the fact that they have future men in their charge. Unreasonable words, bitter arguments, and violent scenes are part of the day's programme.

Among well-bred people a kind of surface good form manages to conceal this inward ugliness from the unobservant gaze, but it fails to screen itself from the keen eyes of the children.

The moral atmosphere of such families is deleterious to the moral faculties of those who are compelled to breathe it: our lungs take hurt from an abnormal amount of carbonic acid, whether or not it be disguised by the sweet scent of flowers.

Putting aside these extreme cases, let us confine ourselves to speaking only of the parents to whom society awards a diploma for goodness and wisdom.

Take the case of a hard-working intelligent father. He has devoted all his time and his energies to the pursuit of a great fortune, a high social position. Success has surpassed his expectations. True, he has not had leisure to pay much attention to his family, *happy*—so the world thinks—in *that they live in luxury and abundance*. Brought up by strangers, his sons grow used to looking upon their father only in the light of a banker of nature's furnishing. If in the course of time they turn out to be ungrateful, oblivious of their duties, greedy

of money and pleasures, has that man any right to feel astonished or to complain?

Fathers of another type have always on their lips the words calm, forbearance, purity, honesty, frankness, humility, diligence, kindness : at bottom they are hasty, vindictive, licentious, dishonest, hypocritical, proud, lazy, or lying. How are their words, their counsels, to which their daily conduct more or less openly gives the lie, to carry conviction to the minds of those around them?

The majority of parents, lastly, overflow with good intentions, but are utterly devoid of the strength and the knowledge wherewith to carry them into effect.

They would fain, poor folk, teach their children the few empirical rules from which they have extracted a few fairly satisfactory results, thanks to a concurrence of favourable circumstances. They meet with no great success, simply because those rules are based on false principles. It is fear that prompts them to moderation, weakness that inclines

them to prudence. Spurred by a narrow selfishness, they perform a few detached acts of kindness, either out of vanity or in the hope of a liberal repayment.

Just listen to these individuals, well intentioned if blind, repeating at every turn :

“ *One must take care of one's health.*”

“ *We must avoid excess.*”

“ *We must have some regard to prudence.*”

“ *One must act with discretion,*” and so on, and so on.

Now *taking care of one's health* means avoiding cold feet, draughts, sun on the back or on the head, sudden changes of temperature, night miasmas, wearing a comforter in winter, taking care not to bathe in or drink cold water when one is hot, and taking a thousand and one other precautions of a like importance.

Avoiding excess means not giving one's-self indigestion of a serious kind, not getting intoxicated. And yet for all an abundance and variety of dishes

are the signs of festivity, one of the strongest proofs of affection and respect—christening feasts, birthday feasts, feasts on leaving home, feasts on homecoming, feasts on every possible occasion on which it seems to them natural to exceed the limits, to eat more than is customary (*they already eat too much every day*) to the indispensable running accompaniment of such gag as the following:—“*Once does not make a practice;*” “*A little dissipation from time to time doesn't do any harm.*”

We must have some regard to prudence means “Look ahead, and don't throw your money into the sea”; “Lay something by for a rainy day”; “Bear in mind that economy is a virtue”; “Don't let yourself be duped”; “Look after Number One”; “Look before you leap.”

One must act with discretion is equivalent to “Don't affect extreme opinions”; “Swim with the current”; “Howl with the wolves”; “The end of instruction is to shine in society, to make fortune,

lucrative positions, honorary posts, high social rank one's primary pursuit in life"; "Don't lie, don't deceive, and above all things don't compromise yourself."

These shadowy counsels, in theory bad, in practice insufficient, demand besides much natural cleverness or acquired dexterity, and those who reap most advantage from them are quite unable to transmit to others the secret of their comparative successes,—successes brought about by their instincts rather than by any real knowledge they possess.

Served by his extraordinary perceptions, the old scout finds his way by certain indications oftentimes changing, generally invisible to ordinary mortals, to whom he could not transmit his wonderful knowledge of the forest and plain which he has scoured for so long. A few well-marked roads and sign-posts, a good compass for difficult or unexplored regions, are sufficient, on the contrary, for the ordinary man, so that he shall not lose his way, and shall be able to put others on the right road.

So, if we have a thorough knowledge of the great staple principles which ought to regulate life, and if we put those principles into practice, we shall find it easy to inculcate them on our sons, our daughters, and our pupils, who, in their turn, will boldly advance into the lists of life in full assurance of their ability to overcome every obstacle. True, they will not be sheltered from failures and storms, but under difficult circumstances they will know how to regain the mastery over themselves. What a valuable encouragement for them is their remembrance of us when they are absent! What haste they will make to return to us that they may find encouragement and tranquillity, if, through inexperience, they have suffered some violent tempest to overtake them on the world's wide sea.

Truth, hidden for a little while, will again light their eyes, and we shall joyfully witness the ripened fruit which the winds of passion have only been able to retard.

In our grandchildren these fruits will grow again, with increase, improved by the natural march of time, the law of constant progress, and the successive refining of generations.

“So does humanity continue its eternal ascent, so does it aspire to the better, the beautiful, the ideal.” (Léon Barracand.)

WORSHIP

PUTTING aside discussion of doctrinal or ecclesiastical questions, let us take as common ground those immutable laws established by the Almighty, Whom some fanatics love to pourtray as terrible and revengeful—Him the Father of all creatures.

He is Just : His laws are immutable ; and whosoever transgresses them must suffer the consequences of his own folly.

He is Good : and we His children, whose liberty He never assails, find in a thought of Him, in a transport of gratitude towards Him, unspeakable strength, a kind of mysterious and blessed balm,

which allays suffering, gives an added zest to joy, and restores courage to the heart.

Our ills, whatever they may be, are of our own making: to attribute them to GOD is an act of *blasphemy*!

An earthly Father does not intentionally increase the troubles of His children, and would you tell me that our Heavenly Father would strike us in His wrath?

But if we have not to go out of our way to intreat Him for our welfare, our health and happiness, which He has put within our reach, it is sweet and proper to lift our hands to heaven in token of respect and love, to hold converse with the Friend of friends, to thank Him for His ineffable blessings, and to invoke Him as witness of our efforts to draw near to that ideal of life and happiness which He has implanted in our hearts.

That supreme object, impossible of attainment here below, we feel ourselves called to realize some day: hence our instinctive belief in immortality.

From heaven the heart returns to earth, filled with a deep sympathy for others; are we not the children of the same Father?

Whoever thou art, O man, thou art my brother; thou art so doubly, if justice and truth are the objects of thy quest, if thou strivest to be good and merciful, if thou desirest to see peace reign upon earth and good-will among men, and if thou labourest for that with all thy might, if thou endeavourest to make some progress day by day towards perfection, and to love the Creator of us all (what matters the name thou givest Him?) with all thy heart, with all thy mind, with all thy strength, and thy neighbour as thyself.

But at the same time it must be borne in mind that public worship is indispensable. Not to mention human solidarity, the enormous influence of example, we must remember that we live in a physical world, and that our thoughts and feelings, if they are to attain their normal development, must find expression in physical acts.

We have our festal days that we may give evidence, by kind words, of our affection to those who are dear to us: our respect and our unremitting love are emphasized on memorable occasions of that kind.

Now is not GOD the most tender of fathers, the most faithful of friends?

But do not let us forget that the most pompous ceremonies are nought but a falsehood and a lie without the purity of heart in which each of us ought to set up a true altar in honour of the Most High, that we may pay Him that worship in spirit and in truth that can alone establish our happiness, present and future, on sure and certain foundations.

HAPPY CERTITUDE

NO, we are not predestined to unhappiness !

No, suffering is not our lot !

No, GOD does not chastise His children !

Happiness is to be found everywhere, and to enjoy it we have only not to interfere with nature ; not to allow ourselves to think that we are wiser than our instincts ; not to hinder our organs while they perform their several functions ; and develop all our faculties. Then

There will be no apprehensiveness about eternal life ;

No more fear of death, which, except under very rare circumstances, will only

claim its victims in very old age, when the body, gradually enfeebled, is ready to enter into its rest ;

No more fear of illness ;

No more over-concern about our daily bread ;

No more anxiety about the morrow ;

No more exaggerated mistrust of our fellow-men : we feel strong enough to resist the snares of the wicked, and if we imprudently fall into them we shall always know how to get out of them again.

An almost limitless confidence has dispersed the fear which formerly overwhelmed us.

The body is developed, the features are purified.

Intrinsic ugliness disappears—the face beams with a ray of light reflected by peace of mind and content of heart.

From us there flows a subtle charm which gives birth to a kindly sympathy in others, and wins for us their affection—a source of pure and lasting joy.

Such is the ideal which we shall realize here on earth, by means of a little good

will,—in spite of our weaknesses and our failings—a sufficient portion to fill us with happiness.

Three travellers start together at early dawn to climb a mountain whose summit is lost in the endless azure of the heavens.

With hope in his heart, a smile upon his lips, one of them moves on with firm step towards a goal of which his spirit is cognizant, although his eyes have not seen it. Does he hesitate sometimes about the road to be followed? His searching gaze easily discovers the landmarks which indicate the true path.

The second advances cheerfully enough, but as if at random, across that country almost unknown to him: very soon anxious about the spent hours, the weary tramp, and the shades of night which are so quickly to enfold him, he feels his ardour dwindle and hope die within him.

The third, without strength, without courage, halts every moment on the brink of the rocky path which he followed with difficulty: he casts a look of hate and

envy at his companions who have outstripped him : he curses his own fate, and gloomily waits for death.

The first alone is happy : happier still if he can find other travellers to encourage with voice and gesture.

“GOODWILL TOWARDS MEN”

THE study and the application of the natural laws of existence teach us more and more the sweetness and the benefit that result from them.

How joyful a thing it is to spread abroad a knowledge of them, especially when having cast off the headlong ardour of the neophyte, we know how to introduce them with that gentleness, that moderation which discovers the way to the heart and carries conviction to the spirit.

As it is neither pride nor egotism, but the simple desire to be useful, which gives direction to our counsels, it is easy to await the moment which is favourable,

so as not to break up a false moral barrier—which after all offers *some* security—without having a firm support to put in its place.

“Whither tends the society of our times? It does not know: the highest and most unselfish aims lie wrapt in mist. What it lacks, then, is a good well-defined ruling idea. Let that shine out, a star in the heaven of ideas: men and peoples will seek that star.”—A. FOUILLÉE.

PLEASURES OF THE WORLD

EXTERNAL pleasures, which men deem the quintessence of happiness, may be divided into two large classes.

I. Some contrary and harmful to our nature, which is accustomed nevertheless to find enjoyment therein.

II. Others in complete agreement with our various instincts.

If we were really sane and well-balanced, it would seem to us just as natural to avoid the first as it is to refrain from touching any loathsome thing.

As for the second, no one appreciates them better than he in whom a regular

and normal régime has developed the sensitiveness of the organs, the delicacy and the power of all the faculties. He tastes, in their fulness, of all the joys which family ties, the affection of relations, the intimate companionship of friends, the intercourse with mere acquaintances procure.* He interests himself in all that others do without ever trespassing upon their liberty except with a gentle word and a constant example. He will find in the fine arts an inexhaustible source of enchantments over and above those which nature has spread with such a lavish hand around him.

What pleasure he will derive from the knowledge how to enjoy the accumulated treasures of civilization, and to relish, within just bounds, all that can gratify his mind and his senses. To possess things of value, masterpieces of art, marvels of workmanship, is not even

* He is a poor man who lives but on his own resources: to know how to leave self behind, in that consists the greatest advantage which the civilized man has over the uncultivated.
—V. CHERBULIEZ.

indispensable for the satisfaction of refined instincts.

A work of art is public property. It seems to say : "*I belong to nobody, or rather I belong to all the world, and he who among my countless owners possesses me the most is he who has learnt best how to extract my secrets.*" (V. CHERBULIEZ.)

Libraries, museums, monuments, concerts, theatres, put within our reach the immortal productions of the most eminent poets, savants, writers, painters, sculptors, architects, and musicians. What it is most especially important to possess, is the faculty of feeling, the power of understanding and admiring these marvellous things.

To satisfy actual hunger and thirst is to a man in perfect health a very great pleasure ; that pleasure a well-served table will but increase while it satisfies his instincts of the beautiful ;* it is not he who, in the manner of the cynics of old,

* "The man who would do without art, whatever may be the refinements of his virtues or his vices, would still be but a savage."—V. CHERBULIEZ.

would reject the crystal cup to drink in the hollow of his hand—who would, of his own accord, renounce the refinements of civilized existence.

If rich, he will indulge in them within bounds, without even the thought of the transitoriness of these external advantages coming to trouble him.

If poor, in the eyes of the world, he will know how to profit by all the favourable circumstances to add to the delights which the fact of simply living, and of duty accomplished gives him.

The ignorant herd, in its chase after pleasures, is laying up in store for itself terrible torments.

The intelligent few, while cultivating happiness, alone procure infinite enjoyment.

CONCLUSION

MAN has the right to a long life and continual happiness. His strength, his health, his contentment have been placed under his immediate control.

Humanity, still young, abuses the ineffable blessings inseparable from existence, and in consequence spoils them, fails to hold them at their proper worth, not by an innate perversity, but from want of reflection, from blindness, or from ignorance.

Full of aspirations and centralized desires, it is ready to avail itself of the means of satisfying them, if they really exist.

Those means are to be found in the knowledge and practice of a few indisputable rules.

The mature man, who has long been subject to the yoke of bad habits and false ideas, at first, in applying these rules, finds difficulties which fear, pain, and the good results soon obtained, will enable him in no small degree to overcome.

To the child, who imbibes them together with its mother's milk, they will seem more agreeable, more suitable to follow than the false tendencies which curtail life and stand in the way of happiness.

These golden rules, which cannot err, you have here summarized in all their simplicity.

THE BODY

ENLIGHTENED and complete obedience to Nature's orders ;

Slow and proper absorption of the quantity of nourishment necessary to the maintenance of our strength ;

Total abstention from food when real hunger is absent ;

Regularity of meals and a like quantity at each, at intervals long enough to give the necessary rest to the stomach ;

Daily exercise, in the open air and in the sun, of all the muscles of the body ;

Pure air for the lungs night and day ;

Plenty of daylight in the rooms ;

No hindrance whatever to the circulation of the blood ;

The greatest cleanliness of every portion of the body ;

Abstention from every practice invented in defiance of nature, under the fallacious pretext of increasing our strength or our physical enjoyments ;

Mitigation of the physical inconveniences of life in society ;

Unhesitating obedience to the faintest warnings given under the form of discomfort or pain ;

Search for and eradication of the true cause of that suffering.

THE MIND

NORMAL and harmonious development of all the child's intellectual faculties ;

Satisfaction of his natural thirst for knowledge, so often perverted or denied ;

Thorough study of the science of sciences, the knowledge of one's-self and of others.

THE SOUL

OBEDIENCE to the voice of conscience carefully consulted ;

Absolute reliance on its verdicts, the enlightened execution of which assures our felicity, in spite of appearances often contrary ;

Constant practice of these two maxims :

- I. *Do to others as we would they should do to us :*
- II. *Make truth, the good, the beautiful, which are the genuine sources of happiness, our primary pursuits.*

Maintenance of a *harmonious equality* between the body, the mind, and the soul, by giving to each the attentions demanded by its nature and its functions.

Up to the present, metaphysical speculation and unreflecting practice have produced only imperfect results, in spite of the small body of the élite, of wise men and of geniuses—whom humanity for the most part cannot yet understand.

To enlighten, instruct and reform the masses, one should only, while making use of progress in the past, rely upon theory reduced to its simplest expression, the clear and methodical knowledge of the fundamental principles of existence.

Between the knowledge of the simple laws of life and their daily application, there is but one step.

It is the desire to propagate them which alone has guided us, and we hope that all who seek for tranquillity and find it not, who suffer, but who sigh after a cure, will be willing to give them a fair trial.

If they are false, the experiment will cost nothing. At the utmost the failure will but strengthen the opinion that happiness does not really exist on earth, and that in all probability Providence is an unmeaning term.

If they are true, the most sceptical will soon find "*the way to Damascus*"; strength will replace weakness; fear will give place to confidence; and function and faculty will recover the elasticity that is appropriate to every time of life.

As a result of this experiment any man may become convinced that there is in him and around him, within his reach and under his control, an almost unlimited supply of permanent physical pleasures, of exquisite intellectual gratifications, and of joys unspeakable in the realm of conscience and of heart.

THE END

The author will be only too happy to answer all criticisms, or any enquiry for explanation or advice which may be addressed to him. His wish is to do some little good: his dream would be to found a modest home where the marvellous effects of such a régime of body, mind, and soul could be demonstrated and proved to all, and for all, in a practical manner.

*15, York Villas,
Brighton.*

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MDLLE. FRANKHAUSER	Bâle
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